

In Chancery at the
6558
A R
S E R M O N

Preach'd at the

A S S I Z E S

FOR THE

County of *Essex*,

HELD AT

C H E L M S F O R D,

March the 8th. 1710,

Before the Honourable

Mr. Justice *Powell*.

Publish'd at his Lordship's Desire, and at the
Request of the Right Worshipful SAMUEL
SMITH, Esquire, High-Sheriff, and the
GENTLEMEN of the Grand-Jury.

By **H. D E L U Z A N C T, B. D.**
Vicar of *Southweald*, in the said County.

L O N D O N:

Printed by *J. Leake*, for RICH. WILKIN,
at the *King's Head* in St. Paul's Church-Yard,
M D C C X I.

A
SERMON

Preached at the

ASSIZES

FOR THE

County of Essex

HELD AT

CHELTENORD

March 1710



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M DCC XI

To the Right Worshipful
Samuel Smith, Esq;

High-Sheriff for the County of *Essex*.

S I R,

HAVING Comply'd with
Your Desire, in Publishing
this DISCOURSE, I present it to
You, as a Mark of that great Re-
spect, wherewith I am,

S I R,

Your most Humble and

Obedient Servant,

Luzancy.

To the Right Worshippful

Samuel Smith Esq;

High-Sheriff for the County of Essex.

S I R,

H
A V
Your letter in Publishing
this DISCOURSE, I present it to
You, as a Mark of that great Re-
spect, wherewith I am,

S I R,

Your most Humble and

Obedient Servant,

Lawsony.

ACTS xxiii. 3.

*It is written, Thou shalt not speak Evil
of the Ruler of thy People.*

I Pass by the Criticisms and Observations both of the Fathers and Modern Commentators on the Occasion of this Sentence, and consider it as it offers it self to us, that is, as an excellent Maxim to preserve and secure the Dignity of Government. It has that Advantage, that it claims the Authority of both the Testaments. It comes from MOSES, who, *Exod. xxii. 28.* lays it down as the Foundation of the Behavior of the *Jews*; and is repeated and confirm'd here by St. PAUL, as a Direction to all Nations of which he was the Apostle.

Of all the Societies, which by their Institution and Discipline have pretended to better the Manners, or contribute to the good Order of Mankind, none has rais'd the Reverence and Veneration due to Authority to a higher Degree than our Holy Religion; and of all the Parts of which that Divine Body is made up, which is call'd the *Catholick Church*, none has so readily embrac'd, so strenuously asserted, and so frequently practis'd it as the Church of *England* has done. In Conformity to whose Sense, I thought nothing more agreeable to the Solemnity of this
Time,

6 *An Affize Sermon, Preach'd*

Time, when the Honourable the Judges come in Her Majesty's Name to deliver the Law, and the People of this County to receive it at their Mouth, than to enforce this to you, and say, *Thou shalt not speak Evil of the Ruler of thy People.*

In Treating of this, I shall aim at these Three Things;

I. To shew for what Reasons Government is not to be Evil spoken of, but rather highly Reverenced.

II. How it comes to pass that this scandalous Age is so flagrantly guilty of the contrary Practice.

III. I will presume to offer some Ways and Means to prevent it.

First, Then, I am to shew that Government is not to be Evil spoken of, but rather highly Reverenced. When I speak of Government, my Design is not to run through the several sorts of it, and make a Common Place concerning Monarchy, Aristocracy, Democracy, &c. Things which every Body understands. But I take it so far as it relates to us, in that Distribution made by Saint PETER, 1. Pet. i. 13. into the King as Supream, and into Governors as they that are sent by Him. This makes up the whole Magistracy, as it is in the Fountain it self, or in those more confind Emanations flowing from it. And of this, I say, that whosoever will seriously consider the Institution and Design must be oblig'd to Assent to the Truth of the Assertion.

First,

at Chelmsford, March 8. 1710. 8

First, *The Institution.* It is every way Sacred and Divine, whatsoever difference there is in those Systems which have been lately espous'd and urg'd with so much Vehemency, tho' not with an equal Strength of Reason; I mean the Patriarchal Scheme, and the Mutual Contract: Their Vabettors, and indeed all Mankind, must own, that it is the Ordinance, Disposition, and Establishment of God himself. It is G O D's express and positive Declaration, *Rom. xiii. 1. Let every Soul be subject to the Higher Powers.* A Proposition of an Universal Influence, comprehending all Mankind, and even extending to the Church itself. For tho', as St. Chrysostom, St. Austin, Optatus of Milevi, and the Fathers of those Blessed Times observe, the Government embraced the Church, yet it was not Subject to it, but the Church to the Government. A Rule, which if it had been strictly kept, would have, in succeeding Ages, prevented all Papal Usurpations. *For there is no Power but of God. The Powers that are, are ordained of God.* For it is in the Name, and by the Commission from God, that Obedience is requir'd; and to them it is pay'd, as to those who Act in his Place, and by whom he is represented to us. A Text clearer than all our New Commentaries upon it, and staring with an invincible Force on all the Children of Disobedience!

The Wisest of Men had seen, and said it before, *Prov. viii. 15. By me Kings Reign, and Princes decree Justice: By me Princes Rule, and Nobles, even the Judges of the Earth.* Magistracy then is not the Invention of Men. It does not

8 *An Affize Sermon, Preach'd*

owe it's Beginning to what the Atheist of old thought to be the First Ground of the Service and acknowledgment of God, FEAR and PASSION. A Notion, I am afraid too much carress'd amongst those Brutes: who Dignify themselves with the Name of *Free Thinkers*! No! It is the Work of of an Infinite Wisdom, nor rather that Wisdom which is *from above*, and without which Mankind could not be preserv'd.

And this will be made more Evident, Secondly, *From it's Design*, which is to secure our present and Future Happiness. Great and many are the Advantages which we receive from Government, and are not attainable any other way. We shall take them in the Words of St. Peter. *1 Pet. ii. 14.* which shew the Scripture to be not only the best Divinity, but also the best Reason and Policy. *For the Punishment of Evil doers, and for the Praise of them that do well.* As God represents himself to us with Mercy and Goodness in one Hand, and with Severity and Justice in the other; As his Divine Sanctions are back'd with Promises and Threatnings; so Magistracy appears Arm'd with the one, and Adorn'd with the other; receiving assistances from both: Punishing the Bad and rewarding the Good.

Men require no more in Order to obtain all the Happiness which they are capable of, then to secure to themselves an easie and safe Possession of what they have. Not contented with the bare Necessities, they endeavour after the great conveniencies of Life. Sensible that it is not good for them to be alone, they assume Companions of their Cares, and leave Children behind them, who
by

at Chelmsford, March 8. 1710. 9

by a sort of Natural Immortality represent them and perpetuate their Names to succeeding Generations. They know also that the use of Speech is given for Communication, that Conversation improves their Faculties, and that they live in their Friends as much as in themselves. They find by Experience, that Industry is the result of a Happy Nature, bringing its reward along with it, and Daily Increasing their Stores.

But then as they seek for rest here, so they aspire at it hereafter; not so much taken with their present Condition, as not to be concern'd for what is to come. They know that there is a God above who has made them, who takes notice of all their Ways, and to whom they must give an Account of themselves: Him they desire to serve in the best Method they can, directing the Powers of the Natural by the Precepts of the Reveal'd Religion; and assuring their Hearts before him by conforming themselves to what they know of his Holy Will; and this not only in a private but a publick Profession of Obedience to all those Rules of Decency which they conceive to be most for his Honour.

And this I dare aver to be the End of entring into Societies: For nothing but Society can procure this to any tolerable Degree. But as Men seek for Society, because they are Rational Creatures; so there is one thing which Society seeks and endeavours after, without which it is no more a Comfort but rather a Plague, a Calamity, and a Judgment; and that is, to have all those Blessings safe and secure. For if I am a Master of never so fair an Estate, and of never so good and well or-

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10 *An Assize Sermon Preach'd*

der'd a Family ; if my numerous Flocks cover the Plains, and I am possess'd of Ten Thousands Rivers of Oyl ; What does all this contribute to my Happiness, if it becomes the Prey of the Violent, who has no other Right to it, than an unconfin'd Lust, and a greater Force to Invade than I to Defend it ?

Again, if I find the Peace of my Conscience in that Establishment which I am sincerely perswad-ed is Conformable to that Revelation which God has made of himself ; If I love to Worship at his House in the Beauty of Holiness, and see my Glass run with so much the more satisfaction, because having been Pious towards God and Inoffensive to my Neighbour, I hope for a Happier Change ; Pray what is all this to me, if I am Dragoon'd out of my Faith, Mobb'd out of my Understanding, and can no more secure my Interest in another World than I can in this ?

Government obviates all those Miseries with *Punishing the evil Doers. Magistrates bear not the Sword in vain : They are a terror to Evil Works,* says St. PAUL ; keeping them within the Bounds of the Law, and Fencing every where that Religion and Property which make up the Blessings of our Lives. Society then is the *Basis* of all our Civil and Sacred Rights ; But Government is the *Basis* of Society ; and Punishments inflicted on the Breakers of the Law are the Preservers of Government.

Were there no more in it than this, it is sufficient to create in us awful Thoughts concerning it : For what is all this but a Beam of the Divinity of its Author ? But this will be much rais'd,
if

at Chelmsford, *March* 8. 1710. II

if we consider, that it is also Instituted *for the Praise of them that do Well*, as great an Encouragement to Virtue as it is a Discouragement to Vice.

We owe to the mighty Influence of Government all the Improvements of all well manag'd Industry. For these the Sailor weathers out the terriblest Storms: For these the Soldier out-braves Death in the Field. For these the Husbandman labours early and late. For these the Merchant ventures what he has to the Ends of the World in hopes of a plentiful Return. These give Life to the Trades and Manufactures, and make that Plenty ordinary to us which our unbred Ancestors could not look on, or think of without a deep amazement.

Government advances Learning and raises up those Faculties amongst us, in which no sort of knowledge is left uncultivated. It fills the Dignities of the Church with Prelates who *exhort and rebuke with all Authority*; and to whom may be apply'd what a Primitive Bishop said of the Holy Men of his time: *Habent in se Sanctorum Patrum Canones & Apostolicas Sanctiones*. They shew in their Conduct the Rules of the Holy Fathers, and the Sanctions of the Apostles. It places on the Bench uncorrupt Judges, Persons of wonderful Wisdom and Integrity, who *Fear God, Honour the Queen*, defend our Liberty and Property, and are always ready to give a check to those *who are given to Change*. It inclines the Nobility and Gentry to arduous Attempts, and begins or continues in their Families Successions of *Heroes*.

12 *An Affize Sermon Preach'd*

In a word, all Arts and Sciences, all useful Projects and Inventions, the surprizing Advancements of Theory, and Mechanism, the laying open the inmost recesses of Nature; what shall we say more? let us add in the Words of St. Paul, *Phil. iv. 8. whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of good Report, are the happy Effects of Government.* I will conclude this particular, with that Ancient and Modern Observation, that wherever Government has been most Honour'd, there have always been the best Spirits, the best People, the most Plenty, and the most Distinguishing Performances.

I hope from what has been said that the First part of this Discourse is fully made out, that Government ought not to be Evil spoken of, but rather treated with the utmost reverence. I am afraid I shall be too too Successful in the Proof of the next, which is, to shew *how it comes to pass that notwithstanding all this, this Scandalous Age is so much guilty of the contrary Practice.*

Of the many Reasons which might be alledg'd, I take these Two to be the Principal; First, *Wrong and mistaken Notions concerning the Nature of the Obedience due to Government.* Secondly, *Practices amongst us which of course must destroy all Government.*

First, *Wrong and mistaken Notions concerning the Nature of the Obedience due to Government.* If we take notice of several Books which have disturb'd the World under pretence of justifying the most justifiable thing in Nature, or else we are in a sad Case;

at Chelmsford, *March* 8. 1710. 13

Case; I mean, the late Glorious Revolution; we shall find Obedience due to Magistrates confin'd within narrow Bounds, cramp'd, and in a manner left to the Will of the Subject. Particular Men are made Judges of what they call Publick Grievances, and under Pretence of asserting their own Rights, are warranted to resist and oppose the Prince. That excellent Character of a Governor given by the Apostle, *Rom. xiii. 1. He is the Minister of God to thee for good*, is not, as it was design'd, represented as a Motive of Reverence and Love to Government; but is turn'd to the drawing of an invidious Consequence, that if the Magistrate does no good, he is no more the Minister of God, and has no more Title to the Obedience due to him. Submission then, *for Conscience sake*, is superseded, and nothing but *Wrath* remains, which whenever it can be master'd by a superior Force, there is an end of all Authority.

I know that these Inferences have been deny'd; the Opinion has been lick'd over and over, and soften'd to a great degree; the Force and Evidence of contrary Reasons having shrunk it down to some particular Cases. Neither can it be disown'd, but that the Argument of that Side has been manag'd with wonderful Modesty, and abundance of good Manners. But I know also that the fairest Explications, are weak Cordials against the Venom of that Doctrine. When the unwary and unlearned Readers, and these are the most numerous, are once possess'd with these Notions, they look on all Government as precarious; and there cannot be a greater Danger to Governors, than to be thought invested with
a Power,

14 *An Affize Sermon Preach'd*

a Power, which at one Time or other may be traml'd on, or at least call'd in question. I cannot but say with the Prophet, *Psal. xci. 6. That it is a Pestilence that walks in Darknes*. In short, to make Authority precarious, how finely soever the Pill may be guilt, is absolutely to destroy it.

But of the other side we meet with a BOA-
NERS, a Son of Thunder, who with a
Croud of young Divines, Men of more Warmth
than Thoughts; for where ever the Plot of this
unhappy Dispute has been laid, the Scene is
open'd amongst us, and under Pretence of Zeal
for the Church, we are become the Ministers of
other Mens Designs or Follies; these, I say,
run to the other Extreme, and will admit of
no Obedience but what is unlimited, as if no
Government deserv'd that Name, but what
is Arbitrary and Tyrannical. A Doctrine
which answers no one End of Religion, what-
ever else is intended by it! A Power which no
Good Prince will assume, and no Bad One is
to be trusted with! *Rare and Excellent Reasoners!*
Who, when the Almighty has made us no more
than Subjects, with one dash of their Pen, take
care to make us all Slaves!

This may be receiv'd with Applause amongst
the *French* or the *Turks*, but cannot be heard or
thought of by *Englishmen* without Horror, not only
for their sake, but also for that of the Prince.
All that can be pleaded for the Opinion is, that
as some Parts of Religion meeting with the
weak and dangerous Texture of hot Brains, have
degenerated into Enthusiasm; Loyalty and Obe-
dience,

at Chelmsford, *March* 8. 1710. 15

dience, which are certainly Christian and Catholick Doctrines, have done so too. The meaning may be, and I hope, is good; but the unforeseen Consequences are terrible. I will not give a sad Catalogue of them, nor draw a Tragical Picture of Religion, Laws, Property, Estates, Wives, Children bleeding at the Feet, and prostituted to the Lust of an unruly Power; but content myself to say, That this Doctrine destroys at once all that is Dear and Valuable to Mankind; that it affronts Providence, and makes the God of Peace and Order, the Author of Confusion and Ruin. I must call it in the Words of the Prophet, *Psal. xci. 6. The Destruction that wastes at Noon-day.*

But that which is to be admir'd, and has not yet been taken Notice of, is, that these two Opinions, tho' appearing so contrary to one another, came from the same Forge, are hammer'd on the same Anvil, have a great Friendship with, and wonderfully Help one another; they succeed one another in their respective Turns. For what is that which gives Rise to an Arbitrary Dominion, and inforces the Necessity of an unlimited Obedience, but that which is Precarious? No Prince being so unwise, as not to rid himself of a Subjection, which at one Time or other must ruin him. And what is that again, which produces this precarious Obedience, but that which is unlimited, no People in the World being so Tame, but that for all our Preaching, they will at one Time or other shake off that Arbitrary Yoke, which neither themselves nor *their Forefathers* were ever able to bear.

But

16 *An Assize Sermon Preach'd*

But if there was nothing Mysterious at the bottom of this Dispute, give me leave to ask, What have we to do with it? Does not our Happy Constitution exclude both the one and the other of these Opinions. *Look to the Rock whence you are hewen, and to the Hole of the Pit whence you are digg'd, Isa. li. i.* Take a View of that Form of Monarchy which makes this fine Island the Glory and Envy of other Nations. Is it not because it is a perfect Stranger both to a precarious and unlimited Obedience? The Wisdom of former and latter Times having found out that Temper, whereby the Prince is as great as he can wish himself, and the Subject as safe as he can be.

Thus much for Opinions. But as for Practices amongst us, destructive of Government, what can be more fatal to it than our own Divisions? Discord reigns and ranges every where; that Monster, from some passionate Persons, and private Families, has dispers'd it self, and invaded all Ranks and Degrees of Men amongst us; we lament its finding an Entrance into the Nobility and Gentry, those Stars of a first Magnitude, who have so much Influence on the lesser Lights, and after whom the Common People are so fond of forming their Actions, and fixing their Principles; and what exceeds all Belief, it has even penetrated into the House of God, and attempted to break upon that Unity of Spirit, which is their Badge, who minister in Holy Things. Too too many of the Servants of the God of Peace have departed from that Respect which they ow'd to their Sacred Function, to themselves who

at Chelmsford, *March* 8. 1710. 17

who walk'd before in the House of God as Friends, and have wrangl'd so much about Government, as to become, I am afraid, at last ungovernable.

But that nothing may be wanting to make us irreconcilable one to another; Infernal Names have been found out to perpetuate the Division. Those Names, more dangerous than the keenest Weapons, Murther the most Innocent, and stamp on the best of Men, an everlasting Prejudice. If one, out of hatred for Rebellion, which God has declar'd to be as heinous *as the Sin of Witchcraft*, appears Zealous for the *Prerogative*; he is presently branded with the Name of a *Tory*, a *Jacobite*, and a Friend to the *Pretender*. If another, willing that every one should enjoy their own, admires, with some Heat, *Liberty* and *Property*, things truly admirable; he has not the Privilege of a candid Interpretation, but is forthwith declar'd a *Whig* and a *Republican*. These Aspersions once fix'd, a Man proves a Wolf to another Man, and losing all the good Opinion which he may deserve, looks on him as one *who is a Samaritan, and has a Devil*.

If one, out of a deep Sense of the Danger of Schism, which certainly is a damning and wailing Sin, exclaims against the Dissenters; If he seems to wish for a Toleration better explain'd, or more limited than what they have; If he speaks or writes against that Execrable Piece of Hypocrisy, that Sacrilegious Attempt against the very Heart and Life of Religion, I mean, *Occasional Conformity*; he is then styl'd *High-Church*, not in the true and plain meaning of the Word, as it expresses one Zealous for the Church, which

18 *An Affize Sermon Preach'd*

is a high Commendation; but as they have fix'd on it the odious Notion of Popishly Affected, and of a Cruel Persecuting Spirit; If another, who never was in his Life at a Meeting of Dissenters, but keeps the Church constantly, receives the Holy Sacrament frequently, and at his Heart honours the Church; if, I say, he chances to Vote with, or to be voted for by a Dissenter; if he does not grudge the Indulgence granted to tender Consciences, and does not think fit that any Man should be Jayl'd or Fin'd out of his Religion; what Exclamations! what Tragedies! without Liberty of Appeal, or the Benefit of his Clergy, he is sentenc'd and declar'd *Low-Church*; that is, one who lives indeed in Conformity to the Church, but waits only for an Opportunity to destroy it, and to say with the Sons of *Edam*, *Down with it, down with it, even to the ground.*

These are sad Misfortunes to a Wise and Understanding People as we are. But there is a greater behind, and which, more certainly than any other, portends the Ruin of all Government, it is *the Enormous Liberty of the Press*. We are pester'd with a Cloud of Pamphlets, which multiply daily, and spread a thick Contagion over the whole Kingdom. They are not the Wise, or Prudent, the Sober, or Judicious, who pretend to Instruct the Nation; but a Crowd of Dull, Insipid, Mercenary sort of Writers, who, three or four of them excepted, are wholly Strangers to Sense, Manners, and even good Language: By them, Lies and Slanders are propagated, like the *Egyptian* Darkness, so thick that they may be felt; and Prejudices fix'd in Peoples Minds, never, or without

at Chelmsford, March 8. 1710 19

without vast Difficulties, to be remov'd. They have said, as in the Prophet, *Psal. xii. 4. With our Tongues we will prevail, our Lips are our own, who is Lord over us?* They will *Observe, Review, Rehearse, Examine, find Faults* with every Body but themselves; implacable as Death, they spare neither Church or State, use the present and late Ministry as the most despicable Creatures in the World: Nay! that Great Man, to whose Victorious Arms so many strong Cities have been forc'd to open their Gates; and who made *him* Tremble, who but a little before kept all *Europe* Trembling; That Great Man could not escape the Virulent Sarcasms of a late Petulant Writer. These are the true Copies of those Infamous Originals, spoken of by St. PETER, *2 Pet. ii. 10. Presumptuous are they, self-will'd, they are not afraid to speak Evil of Dignities.*

But what is more to be lamented than all this, is, that Religion and Piety are visibly departing from us. That People, who once did seek with so much Zeal the Ordinances of Justice, and took delight in approaching to God, begin to grow Deaf to sober Admonitions. I am afraid we have too good a Title to the Character given by St. Luke to the Athenians, *Acts xvii. 21. Who spent their Time in nothing else but either to tell, or to hear some new thing.* The Tradesman, Intoxicated with those cheap Systems of Politicks contain'd in Penny, or Two Penny Books, neglects the Care of his Family; he ceases to be a good Husband, as soon as he commences Statesman; prefers the Coffee-House to the Church, and perhaps will not go to the latter, but in hopes of hearing some Spruce young Preacher, who instead of urging

20 *An Assize Sermon Preach'd*

the substantial Duties of Religion, the Love of God, and that of our Neighbour, will run down *Whigs*, or *Tories*, and prate of Government.

In the mean time what encrease of *Atheism*, *Deism*, *Socinianism*, is here seen amongst us! Monsters, who never were intended to be shelter'd under any Act of Toleration! How vast are their Numbers, who in a Christian Country, under the Direction of a most Excellent Church, in the very Neighbourhood, and Eye of the Magistrate, seldom or never resort to it? What Profane Swearing and Cursing, what Excessive Gaming and Drinking, what Lewdness rages amongst us? I beg to know, what Government, Magistracy, Rulers, or Nation, can be safe, if some Remedies are not apply'd to these Enormous Evils:

And this is my last Consideration, in which having presum'd to Instance some, I will conclude.

The First is, That those Abominable Names of *Whigs* and *Tories*, of *High* and *Low Church*, be banish'd without Hope of ever returning amongst us. Let their Memory be ever detested, whose Brains contriv'd, and whose Hands forg'd that unfortunate Weapon, to the Ruin of Noble Families, the Separating the best Friends, and keeping up endless Feuds and Prejudices, even amongst Excellent Persons! Oh! let God create a deep Sense of Horror of their own Ways, in those Writers of Characters, who have done so much Hurt in their Panegyricks and Satyrs on that Subject, and rais'd up an Evil Spirit, which there is just Cause to fear, Wiser and Abler Men will scarce be able to lay down. The Mouth of Christ himself has
spoken

at Chelmsford, March 8. 1710 21

spoken it, and the whole World has had a constant Experience of the Truth and Wisdom of the Maxim; *A Kingdom divided against it self cannot stand.* And let me know what can divide this more, and more inflame our Heat and Madness, than those unhappy Distinctions?

Secondly, I would recommend the serious Reading of the Thirteenth Chapter of the First Epistle to the *Corinthians*, where we have not only a Divine Encomium of Charity, but also such Arguments as prove its Obligation, and shew it to be indispensable: In it we are told, that tho' we should speak as the Angels, have as many Inspirations as the Prophets, do as many Miracles as the Apostles, and be endu'd with all the Resolution and Constancy of the Martyrs; All, without it, will but add to our Condemnation: In it we are Taught, that Charity is of a believing, condescending, forbearing Temper: That it admits of candid Interpretations, excludes Bitterness, Clamor, Evil-speaking, and is easily entreated: It banishes rash Judgments, groundless Fears and Jealousies, is of no Party, espouses no Faction, but aims at the Universal and Particular Good of Mankind. Oh! that we could but be made sensible of this! I doubt not at all, but that, if we would give our selves Leisure to think and weigh Persons, Things, Reasons, Interest, in a tolerable even Balance, it would appear, that honest Men of all Sides, are not at such a Distance from one another as they seem to be; That in the main, they have much the same Views, and that notwithstanding the Crafty Insinuations of Designing Men, the one cannot be such Notorious

22 *An Assize Sermon Preach'd*

ous Fools, as to espouse a Common-wealth; nor the other such Haters of their Country, as ever to bend the Knee to Popery, or Arbitrary Power.

Thirdly, It were to be wish'd, that the Laws against Immorality and Prophaneness were put in Execution. Any one who is acquainted with the Weight and Number of these Laws, will admire, and say as the Nations in *Moses, Deut. iv. 8. What Nation is there so great, that has Statutes and Judgments so Righteous?* For in them no Transgression is left unpunish'd; In them, as in God, there is no Acception of Persons; The Great and Rich are as much animadverted against, as the Low and the Poor. But this Admiration is quickly succeeded by another, and that is, how these Laws are neglected, trampled upon, and every Body assumes to himself a Right to do whatsoever seems good in his own Eyes. *AWAKE, AWAKE, put on Strength, O Arm of the Lord, AWAKE, as in the Ancient Days, in the Generations of Old;* when this Nation was Famous for Piety towards God, Loyalty to the Crown, Zeal for the Establish'd Church, Probity, Integrity, Sobriety, and a most Generous good Nature.

Fourthly and Lastly, This is not past retrieving, and there are still amongst us the Seeds of those Eminent Virtues. God has not yet left himself without many Witnesses in this Fortunate Island. The Inferior Magistracy is made up of Persons of Quality and Family; The Grand-Juries consist of Gentlemen of Birth and Estates; Let these be but a Law to themselves, and they will quickly grow to be a Law to all others.

No

at Chelmsford, *March* 8. 1710. 23

No Man can complain of being punish'd for not coming to Church, when it is done by a Magistrate who is always present at the Divine Service; and will take care to call his Family every Sunday, and say to them as DAVID, *Let us go to the House of the Lord*; or, as JOSHUA H, *As for me and my House, we will serve the Lord*. With how great an Authority will he command a Drunkard to the Stocks, when himself is exactly Sober? How asham'd and confounded will a Profane Swearer be, when he comes before a Justice of the Peace, who is altogether free from that Vice, and even a Stranger to all Passion? In short, how Zealous will he be for the good Laws of the Land, who is really so for the Laws of God? A Magistrate, who to his Estate and Family, to his Sense and Capacity, will take care to add those Exemplary and Bright Virtues, must sure be Obey'd, I had almost said, Ador'd; He cannot but be Reverenc'd every where; There will be no need of Entreaties or Applications to the Gentry, Clergy, or Yeomanry to follow him to Elections. Such an Interest as this, far above the mean Sollicitations of Eating and Drinking, will unite all Parties, command the whole Country, and master all Oppositions whatsoever.

I urge this with the more Confidence, because this very Day that I have the Honour to speak to You, Her Sacred Majesty Queen ANN, the Supream Ruler, under God, of these Kingdoms, mounted the Throne of her Ancestors; a Princess, who tho' distinguish'd from, and above all the Potentates of *Europe*, by the Multitude of
Her

24 *An Assize Sermon Preach'd, &c.*

Her Victories, the Greatness of Her Forces by Sea and Land, the Wisdom of Her Councils, the Vastness of Her Credit at Home and Abroad; is yet more Famous, by this lasting Dominion which she has Establish'd in the Hearts of Her Subjects, as she is a Perpetual Instance of Piety and Goodness. Oh! let the Inferior Rulers be so too in their Private Stations! Then our Land will give her Increase; we shall Taste the Felicities of a safe and lasting Peace, and God, even Our God will give us his Blessing. *Amen, for Jesus Christ's sake, to whom, with the Father and Holy Spirit, Three Persons and One God, be as is most due, ascrib'd all Honour and Glory, now and for evermore. AMEN.*

FINIS.

Just Publish'd,

AN Answer to J. O.'s Arguments for Ordination by Presbyters, without Bishops. By *John Thomas*, A. M. Rector of Penegoes in Montgomeryshire. Recommended by the Reverend Dr. Hicks, Pr. 2s.

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